# Tithes proved unlawfull to be paid unto Ministers, for or towards their Maintainance; both by Divine and Humane Right.

*By answering a Letter set forth to the Parishioners of* Wolcom *in Kent,* (here is the Copie of the Letter, *verbatim*) *to perswade them to it.*

*Minister.* COncerning the maintainance of the Minister, consider these Propositions.

*It is the Law of Christ that the Ministers of the Gospell, should live of the Gospell, as the reward of their labour.* Luk. 10.7.

*This maintainance of the Minister of the Gospell, is not to be left to the peoples choice, whether they will maintain their Minister or not, but the Magistrate ought to require the people to maintain their Minister, according as God shall prosper them.* Rom. 13, 3. 4. 5. 6. 7.

The reason is; first, because that in the time of the Law, there was a certain maintainance for the Ministers of the Law, and if the people were negligent therein, the Governours of the people required it in the behalf of the Minister, therefore there ought to be a certain maintainance for the Ministers of the Gospell, that the Magistrate may require it, for there is no ceremonie in the certainty of it. 2 Because ministers are bound to instruct and feed the people Acts 20.28. therefore the people are bound to maintain their Minister for by the same reason that the people should be free to the maintaining of their Minister, the Minister should be left free to feed the people. 3 Because experience teaches us, if men were left to their own liberty, Ministers should not have wherewith to maintain themselves families, and to give to the poor; as is required 1 Tim. 3.2,3,4,5. for some would give little or nothing through covetousnesse, others, though the Lord were pleased to increase the fruits of the ground, yet the Minister should suffer for their ill husbandry, they will pretend they are behinde hand, when the faults their own, &c. Others would meerly dislike the Minister, that they might allow him no maintainance: The truly considerable are but few in the visible Church, Mat. 7. 14.

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he is to make him partakers of parte of his Increaſe.

2 The tenths is the Corne of the Barne, and the abundance of the Wine-preſſ., Num. 10.27. that is, more or leſſe as God ſhall give increaſe unto the fruits of the earth, which is the moſt equall and indifferent way, for then the Miniſter: as God bleſſeth them ſhall partake of their bleſſings, and if they ſuffer loſſe, he likewiſe beareth the burden with them.

3 The tenths being firſt appointed of God, muſt needs be an equall way for Miniſters and people to live on: 1. Becauſe Gods waies are all equall waies, and I deſire to know in what tithes were or can be ceremoniall as they are the maintenance of the Miniſters.

4 The tenths were beſtowed upon the Miniſtrs by the Parliament, with the voluntary conſent of the people as a moſt equall maintenance, and as long as the Parliament continues it: Miniſters have the ſame right to it, as the people have to their land, and the reſt of their corne even the law of the Kingdome.

*Prop.* 1. Whereas the Miniſter ſaid, It is the Law of Chriſt, that the Miniſters of the goſpel, ſhould live of the goſpel, as reward of their labor, luk. 10.7.

I acknowledge it is true, that is the portion, the Lord Jeſus hath laid them out in the goſpel, for the Maintenance of their Miniſtery, the free gift of the people ſet before them, Mat. 10.8. Luk. 10.7. 1 Cor. 9. Rom. 15.26. 2 Cor. 9. 7, 10. And all other portions, are Idolitrous inventions of covetous or diſtruſtfull men, which like not Chriſts maintenance for their Miniſtery, but will make, or cauſe to be made, an other portion beſides Chriſt, as though the Lord of all the earth had not had wiſdome to appiont Sufficient wages for his labourious in his vineyard, Or had bin ſo negligent, to leave them unprovided for when they had laboured. Therefore flee not from your firſt foundation, for that is the true portion: and that Miniſter which is not content with that portion, is an Idolater, Epheſ. 5. coueting that which is not by the lord appointed him, makes and addes a maintenance to himſelfe, whereby he breakes the 2. Commandment, Exo. 20.4. and brings all the curſes in Gods Book upon himſelf. Rev. 18. denies Chriſts proviſion (for the maintenance of his Miniſters) to be ſufficient, and ought not to be permitted a menber of any Church of Chriſt Pſ. 101.34, Jer. 15.17. 19. nor yet Communicated with, by any that truly obey the Lord Jeſus, Pſ. 26.45. 2 Cor. 6.17

*Pro.* 2 Whereas you ſay the Miniſters maintainance is not left to the peoples choyce, whether they will maintain their miniſter or not, but the Majeſtrate ought to require the people to maintain him from Rom. 13.4,5,6,7.

I anſwer, You are more deſirous of money, then conſcionable of the truth; for the firſt, you alleadge from Luk. 10.7. it is by the free gift of the people; Now you leave that and flee to, Rom. 13.5, 6, 7. contradicting the former for if it be free; as it is, the worldy Majeſtrates, (which you plead for) have

have nothing to do with it. And you know there were no Christian Magistrates, that did helpe to maintain, Christs Ministers in all the Apostles time, neither had Christs Ministers any other portion then the peoples free gift, Luk. 10.7. and I marvell Popery should so raign in you in abusing Scriptures as you do, Rom. 13.3,4,5.6,7. Were not all Majestrates then Heathen worshippers of *Diana*, Act. 19. 27. and did they forse or appoint maintenance for Christs Ministers; Nay, they persecuted them and Spoiled what they had: By free disposition of the people of the Church provided for them, Heb. 10.34. and doth not that tax binde ministers and people to pay Custome and Tribute to those Heathen Majestrates, not of the Church, Wherefore I pray let not covetousnesse, cause you so to take the Name of God in vaine in abusing Scripture to make a cullour to blindefould well affected people. Thus your Doctrin and Inference being both answered, all your following reasons, which are but to illustrate them, are of no validity, for when the foundation of a building is taken away, there will be no remainder left, that needs any pulling downe.

*Reason.* 1. And whereas you alleadge, in the time of the Law, there was a certain maintenance for the Ministers of the Law, and if the people were negligent therein, the Governours of the people, requeired it in the behalfe of the Minister; therefore there ought to be a certain maintenance for the Ministers of the the Gospel, that the Majestrate may require it, for there is no ceremonie in the certainty of it.

I Answer. In the time of the Law the Chuch was Terestriall, Heb. 12 22. and had earthly power, and was only in Ierusalem and no where else, Act. 17. 30. Yet the Majestrate in that time required it not of any but those of the Church which were willing, Psal. 110. 3. for in *Hezekiah* his time tenne Triehs were not under his power, and of them hee had no jurisdiction, 2 Chro. 30.10. and many of the *Hittites*, *Perazites*, and *Girgazites*, *&c.* Were left in the Land, Ezra 9.1. They brought nothing to offear in Sacrifice, for the Hire of a Whore and price of a Dog, they never (throw covetousnesse) put in the Sacrifice of their God. Deut. 23.18 And Christ Jesus when he made his great Spirituall Supper, never forced nor required any thing but of those that made excuse, or refused to come, Luk. 14.24. though hee were angry with them, but refused thier companie at his Spirituall banquet, and when they were out of Canan the Priests in the law, must live by the free gift of the people, or else have nothig. and this land is not Terestriall, Canan, R
and for Celestiall I beleeve you will acknowledge England is not, Threfore of
no use but to binldfold people, to Satisfie the inordinate desire of covetous 2
Ministers, or Belly-gods of this time, who would be Christs servants, but 1.
like not his wages. And now Christs Church is a celestiall church, with hea- M
venly power, and no earthly power, 2 Cor. 10.4. Mat. 26.5. Rev. 13. 10. Wher- 15
fore if you will infer, from the law to the Gospel, as then the portion that 1 c

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Christ appointed for his Ministers, was required by the Magistrate of the Church, of the flocke of the same Church, that they might eat of the milk of the same flocke, 1 Cor. 9. 7. and not milke others flocks; So now the Deacon or Ruler, who are Magistrates in the Church, may (by their Spirituall power, in this Spirituall Church) require (if the flock be able) maintenance for their Minister, but if the flock be not able, he must worke and maintain himselfe, 1 Cor. 9. 12. Act. 20. 34. 1 Thes. 2. 9. for no good Shepheard shear his Flock in winter, but tarry till they can spare the fleece, and that the burden of it will hurt them if it be not taken from them, and did ever the Jewes goe to other then Church power for their Ministers maintenance, did they goe to worldly power, they were never so beastly, and I am sure tis more baseneſse now, Heb. 2. 2. for Christs Ministers to run to worldly power (not permitted to have being in Christs Spirituall Kingdome. 1 Cor. 7. 23. 1 Cor. 6. 12.) for helpe for maintenance for ther Ministers. If an Ambassador of a worldly King, should go a begging to other Kingdoms (though friends to the King) for money to bare his charges in his Ambassage (saying, provide better for us, we cannot live on our masters provision) were it not abusing their King, and dealing basely with him, how much more this? They that like not Christs wages, need not meddle with his morke.

*Minist.* And whereas you say, there is no Ceremonie in the certainty of it.

I Answer, Tithes a Ceremonie of the Law, Heb. 7. 12. 13. and therefore and the law of Tithes must needs bee changed, and the Priesthood of the Gospel belonged to another tribe, of which no man gave attendance at the Altar, for our Lord sprang out of Judah, who is made, not after the carnall Commandement, for the law made nothing perfect, but the bringing in of better hope then Tithes or a Leviticall Priesthood was, and the certainty of it was likewise a ceremony, pointing out the certain riches the Lord in his Priesthood should bring (at his comming to be borne in the flesh) unto the Soules of his people more then they had in the former age, Iohn 14. 26. And the certainty of a better Testament, stablished upon better promises. Heb. 8. 6. and a better Kingdome that cannot be shaken, Heb. 12. 28. Therefore taking and paying of Tithes, denies Christ come in the flesh, and the better hope the Gospel affordeth more then the law, Heb. 7. 19.

Your second Reason is, Because Ministers bee bound to instruct and feed the people, Act. 20. 28. Thefore the people are bound to maintain their Minister, for by the same reason the people should be left free to the maintenance of their Minister, The Minister should be left free to feed the people.

I Answer, You see the Minister is left free, how bigge a portion he brings unto them every Sabbath day, So by your own argument, the people ought to be left free how bigge a portion they will contribute or provide, or give unto him; Thus you are forced by Gods over-ruling power to confesse the truth

truth (as *Balaam* did) in the striving for Idolatrous maintainance.

Your third Reason is, because experience teacheth us, if men were left to their own libertie, Ministers should not have enough wherewith to maintain themselves families, and to give to the poor as is required; 1 Tim. 2, 3, 4, 5. For some people would give little or nothing through covetousnesse, others though the Lord were pleased to increase the fruits of the ground, yet the Minister should suffer for their ill-husbandry, they will pretend they are behinde hand, when the fault is their own; &c. Others would meerly dislike the Minister, that they might allow him no maintainance; The truly considerable, are but few in the Visible Church, Mat. 7. 14.

Whereas you say experience teacheth, &c. I answer it is Infidelitie; you dare not trust the Lord of life with your body, whom you say you dare trust with your soul: Surely if he will save the soul, he will not starve the body. Thus wanting faith to believe, you are caried with carnalitie, to condemn the Lord in his provision: If *Abraham* had reasoned thus with flesh and bloud, he had never sacrificed (in his purpose) *Isaac* his son, nor yet been counted the father of the faithfull. Pray cast away carnality, abate a little pompe, and follow the example of those that wandered in Leather rayment, whom the world was not worthy of, Heb. 11. 37. and sell not your soul to Satan (as *Balaam* did Numb. 22.) for a little paltery pelf.

2 And whereas, you alledge you are required to give unto the poor; I marvail you dare abuse the minde of the Holy Ghost so vilely, to get your self mony. Is there any such words in 1 Tim. 3. 2, 3, 4, 5. are not the words these, *Given to hospitalitie*, that is a man free from covetousnesse; one that if he have spare will freely let his poor Brethren pertake with him, in that he enjoyeth. I pray what and to whom did *Paul* give, when he was hungry and naked; 2 Cor. 6. 4. 10. Surely he wanted for himself, and then could not give others; Then cast away pride and covetousnesse, and your eyes will be cleerer to see the true interpretation of the Gospell.

3 And whereas you say, some people would give no thing through covetousnesse; I beleeve it is true, if you must needs have a Babylonious Church, of all good and bad together; Rev. 18. 4. For in Babell Christs word is of little power or none, (except to condemn,) But in Zion such people are not appointed of God to have being, Psal. 20, 7. But carnall Ministers must have carnall maintainance, and carnall company. But such shall never stand excepted before the Lord, neither be his mouth unto his people, because they take not the precious from the vile. Jer. 15. 19. Rev. 18 4.

4 And whereas you say others would allow them nothing, &c. Neither would they be of his Church, if he were in Christs Church. For he that is upright in his wayes, is an abhomination to the wicked. Prov. 29. 27. They are not able to endure there, nor yet long to hear him. Experience teacheth

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the ſame; where the true Church is they will flee away of themſelves, the word of God doth ſo pierce their very thoughts, Heb. 4. 12.

5 And whereas you ſay the truly conſiderable are, but few in the Viſible Church from Math. 7. 14.

It is true; Therefore not whole Pariſhes, as you would have it, but if one of a Pariſh, or two of a bigger company come to Zion, *Ieremies* propheſie is fulfilled, Jer. 3. 14. *And the way is narrow, and few finde it, and the Gate ſtrait and few enter, Math.* 7. 13. And let the reſt alone in Babell, till God pull his peculiar thence.

And whereas you alledge, although *Tenths* are not required in the Goſpel, a competent and ſufficient maintainance is: Therefore the Magiſtrate may require *Tenths*, as an equall and competent maintainance.

Thus you confeſſe, in the Goſpell, *Tenths* are not Chriſts appointed wages for the maintainance of His Miniſters; Therefore tenths for the maintainance of Chriſts Miniſters, is not of God, by your own grant: If not of God, then of the Divell. And whoſoever receiveth it for the maintainance of his Miniſtery, receiveth the portion of the Divell, and he that payeth any, payeth the Divels portion, and ſerveth him as the children of Iſrael did, Lev. 17. 7.

2 And whereas you ſay a competent maintainance is allowed the Miniſter.

I confeſſe it, but the difference is; whether Chriſts appointed portion, is a competent maintainance for His Miniſters, or whether the Mageſtrate can ſet a more equall one then he hath. I anſwer; Chriſts portion in his Goſpell is a ſufficient maintainance for all His Miniſters, and all other portions are unequall, Idolatrous, and Rebellious againſt Chriſts commandements, Col. 2. 21. 22. Rev. 22. 18.

3 And whereas you alleage, Tenths is the equalleſt portion; I anſwer, if it be and Chriſt hath not appointed it (as you affirme) then Chriſt hath not appointed the equalleſt portion for his Miniſters maintenance, *Then he hath not done well, Then he is a Sinner. Then faith is vaine, and all are dead in their ſins that look for Salvation by him*: Thus for mony you fear not to Blaſpheme the very Saviour of the world.

4 And whereas you alleadg Tenths were beſtowed upon the Miniſters by the Parliament, with the voluntary conſent of the people, as a moſt equall maintainance, and as long as the Parliament continueth it, Miniſters have right unto it, as the people have to their lands, and the reſt of their corne, even the law of our Kingdome.

I Anſwer, the Tenths were by parliament and by conſent of the people, Eſtabliſhed for *Maſſing* Prieſts to read *Maſſe*, Therefore an Idolatrous gift, and Idolatrous eſtabliſhment, unlawfull in the Giver, unlawfull in the Actors, and therefore remaines to their right haires that gave it, and Parliament, and people ought all to repent of ſuch a curſed Action. And if you alleadge

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*Edward* altered it, I answere, he changed the Idol maintainance from the *Latine Masse Priest*, to the *English Masse Priest*, witnesse his justifying the *Cornish-Men*, and this Parliaments overthrowing the *English Masse* or *Service Booke*, and pray tell me whether God Ordained the Parliament, to make lawes for his Ministers Maintenance, Or appointed them to take the Lawes his Son Christ Jesus had made concerning their Maintainance in his Worship, If Parliaments be to appoint it, then all the Primitive age, I mean not the Primitive age of Antichrist) the Ministers of the Gospel had nothing appointed them by the Lord Jesus to live by, when they had laboured, which is a shame to affirme; Therefore here what the Prophet *Isaiah* saith, to Gods Law (if you look for Salvation by Jsus Christ) and his testimonie, *if any speak not according to this Word it is because the light is not in them, and and they shall passe thorow it hardly bestead, and hungery, and that when they shall be hungrey, they shall fret themselves, and Curse their King, and their God and looke upwards, and they shall look unto the earth, and behold, trouble and darknesse, dimnesse of anguish, and they shall be driven to darknesse.*

And now you that say, Gods way of provision for his Ministers is not equall, but your way of prouision for them is equall: hearken unto these, *Every true Minister of the Gospel of Christ, is well contented with the wages Christ hath appointed for his Maintenance in the Ministery*, Phil. 4. 11.

*Ye therefore (that are the Ministers of the Church of England) are not contented with the wages Christ hath appointed in his Gospel for your Maintenance, Because you are not the true Ministers of Christ.* Isa

2 Those that make a maintenance for the Ministers of the Gospel, other then Christ hath made in his written Word, are Idoliters, under Gods curse, and breakers of the Second commandment, 1 Sam. 15. 22. Ephesians. 5. Psalm. 115. 8. Revelation. 22. 18. Deut. 5. 32. col. 2. 21. Exod. 20. 4, 5.

Ye therefore (that are of the church of England are Idolaters, under Gods curse, and breakers of the second commandement.

Because ye have made a Maintenance for Ministers, other then christ hath made in his writen Word.

3 Those that take or require maintainance (for their Ministery) other then the Lord Christ hath appointed in his Gospell, deny Christ to reigne over them in appointing them wages. Luk. 19. 27. Isa. 24. 5, 6.

Ye therefore (that are Ministers of the Church of England) deny Christ to raign over you, in appointing you your wages.

Because you take and require other maintainance (for your Ministery) then Christ hath appointed in his Gospell.

To him will the Lord look that is poor, and of a contrite spirit, and trembleth

bleth at his word. He that killeth an Oxe, is as if he slew a man, he that sacrificeth a Lamb, as if he cut a dogs neck, he that offereth an oblation, as if he offered Swines blood: he that burneth incense, as if he blessed an Idoll: yea they have chosen their own wayes, and their soul delighteth in their abhominations.

5. Now we pray you in Christs stead, be ye reconciled unto God.

For he that gathered much, had nothing over; and he that gathered little had no lack.

*Syme* JOHN TVRNER,
*Prisoner in Westminster, for maintaining*
Christ Jesus *to be alone Law-giver in*
*His Worship.*

DEsiring the learned, who say Christ hath not set Gods form of Worship in His written word, to endure for ever for their direction, though it be sufficient for His Beloveds directions; To answer me these sixe ensuing questions, which are fit for a childe (well educated) of ten yeares old to know.

1 *Whether the Lord* Jesus Christ, *did not set the just form of Gods worship in His written word, to endure for ever unto His Church and people? or not.*

2 *Whether the Lord* Jesus *did not give the Apostle* Paul *as much power and authoritie in Ecclesiasticall or Church affaires, as ever he gave any man, or intended any man should have upon Earth in after ages? or not.*

3 *Whether every particular Church of* Christ, *have not power from him* (*without the help or assistance of any*) *to punish those that are offenders among them, in Ecclesiasticall affaires? or not.*

4 *Whether the meanes* Christ *appointed in His Gospell* (*and those in the primitive age layed by*) *be not sufficient wages for his Ministers to maintain them? or not.*

5 *Whether* Christ *were so unkinde when He took His leave of His beloved Spouse, as not to give her power, to make her own houshold Officers, Servants, or Ministers, which he hath appointed to attend on her? or not.*

6 *What weapons* Christ *gave unto His Spouse, and her Officers, or Ministers to make use of in the governing of His Church, or family, in Ecclesiasticall affaires?*

JOHN TVRNER.

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